

# The Missionary Helper

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

MOTTO: *Faith and Works Win.*

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## IN FAITH

BY ANNIE M. LIBBY HAWES

Beside the sea, One waiteth, as of old,  
The coming of the fishers in the ship,  
And still we hear, as those worn men were told,  
"Put out thy nets and dip."

Oh, shall we tarry, saying while we wait,  
"The lake is void, the fishers sure know best?"  
Dear Lord, forgive us that we hesitate  
To answer Thy behest.

The loss is ours. Our neighbor while we stand,  
Asking to what avail is further toil,  
Has brought his heavy laden nets to land,  
Breaking beneath their spoil.

O heart, so slow to make this glad truth thine,  
Thou canst not fail with Jesus in the ship,  
Across the nights the mornings always shine.  
Put out thy nets and dip!

## FROM THE EDITOR'S DESK



The editor dips her quill in the ink bottle, figuratively speaking, preparatory to a chat with you. There are many letters, and a long list of items about our work, to be noted; but first, let us read the thought for the day in the little Year Book, sent by the kind friend in Connecticut from whom so many beautiful thoughts have come to the desk:—"My Father, let my obedience to-day be a pleasure; let my duties be my delights; let Thy statutes be my songs." . . . Heart-warm thanks to you all for the messages of cheer and good-will sent to **THE HELPER** at the beginning of the New Year. Many have said in effect, what the unknown friend from Michigan writes, "Our dear magazine seems like a letter from a personal friend." . . . Some protests have been received for the removal of the picture of the desk, but it seemed to us like an "old story." . . . Through the kindness of the Editor of the *Morning Star*, we are able to have the new map of our India Field this month. A very desirable wall map, three feet square, can be obtained of Dr. A. Given, Providence, R. I., for \$1.00. . . . Are you planning for a united meeting of Prayer and Praise, this month? Such a one ought to be held in every church. How it might help all of our work and workers at home and abroad! Will not those who cannot attend such a service pray especially for the mission work and missionaries for whom we as a people are directly responsible? Next month we shall all be studying Home Missions, and further helps will appear in **THE HELPER** and *Morning Star*. . . . It is pleasant to enter the home circle of our Cradle Roll Secretary and listen to her "Fireside Talk." Let us all be as helpful to her as possible. And **THE HELPER** is glad to hear from Coralie Franklin Cook again. When you read Mrs Cheney's letter to the Treasurer, in the January number, did it occur to you how many talented and efficient women have been awakened, their lives broadened and made widely helpful, either directly by the W. M. S., or through influences which it originally set in motion? It is very interesting to hear some of our well known workers relate how they were rescued from extreme timidity, or from utter ignorance of any ability to serve outside of their own homes, by the loving faith and gentle persistence of a few pioneer workers. . . . Do not fail to read Dr. Smith's account, under Notes and News, of some changes that have been made by the India Committee of the Whole. We shall

soon familiarize ourselves with them. Attention is also called to the Notes of our General Subscription Agent, and to our Treasurer's announcement in regard to Special Work, on fourth page of cover. By the way, will any one who discovers any error, at any time, on the cover pages, please notify the Editor? You know that mistakes will occur "even in the best regulated families!" We regret that in making over the second page of cover, in some inexplicable fashion the names of Dr. and Mrs. Kennan dropped out and the omission was not, at first, discovered. . . . Two well known workers, West and East, have entered Life, since we last wrote to you, Mrs. Alice P. Hulce of Michigan and Mrs. Jennie R. Smith of Maine. The latter was, for many years, HELPER Agent for Bowdoin Conference, as well as very active in the benevolent work of the State. The former was Secretary, and Treasurer of the Michigan Association. How beautiful to leave good influences, growing work, behind, as our workers, one by one, go forward to the new joys and new service! . . . Miss A. F. Barber of Norwich, N. Y., suggests a beautiful idea in a leaflet entitled "Mother's Memorial Dollar;" it is that a regular amount be given, annually, to missions, in the name of the dear one. Our Golden Memorial Fund is the expression of a similar idea, and several of our women give generously and frequently in memory of household saints, but it would be well if more people, who are able to do so, would adopt the suggestion. . . . We rejoice with our Methodist friends in this their Golden jubilee year of missions in India. It is fitting that the widow and daughter of Dr. William Butler, the founder of that mission, should go to India to take part in the celebration at Bareilly, in December. In an article in *World-Wide Missions*, Mrs. Butler calls attention to the marvelous changes that have taken place in fifty years. She recalls the joy over the first convert in their mission in 1859, and adds that it seems almost too wonderful to be believed that in 1905 twenty thousand persons in India confessed Christ openly, as the latest report states. . . . Mrs. Miles of Iowa has been doing evangelistic work at Curlew. She wrote that there had been many conversions, "but we are not satisfied until others find Christ precious to their souls." Again, "I love to describe the Sanctum to those who are interested, and dear Miss DeMeritte's corner is never forgotten." . . . "My Father, what message hast Thou for me today? May I be in the right spirit that I may receive it! Give me the hearing ear. Give me the understanding heart."

## A FIRESIDE TALK WITH THE CRADLE ROLL SECRETARY

DEAR FRIENDS OF THE CRADLE ROLL:—

Will you all please imagine that you are here in the parsonage study tonight? Outside the snow is falling,—the air is full of the big feathery flakes; away in the distance we hear the boom of the fog-horn lifting up its great voice to warn approaching ships off the rocky reefs of our Cape

shore. It's just the night for a good fire-side talk; so draw your chairs up close, so there will be room for everybody, and let's have a friendly, face to face, talk about our work in the year upon which we are just entering.



MRS. HARTLEY

Did you ever sit down and coolly and calmly think out the importance of Cradle Roll work? Do you think that *all* the object is to raise a few more dollars a year for the W. M. S., or even for the support of our little brown babies? That would, indeed, be a work worthy of any of us, but our plan is vastly greater. *Think* what it will mean for the future of Christ's Kingdom to have all the Cradle Roll babies, of our own and other denomina-

tions, throughout this fair land of ours, grow up to be the men and women of our churches! How the cause of missions, home and foreign, will grow and prosper! Gypsy Smith tells us, "Many people say they give according to their *means*, instead of which they really give according to their *meanness*." That will not be true in the days of which we write, and they are not so very far away, for the little ones grow up so quickly. O mothers! As your darlings drop their pennies into the Little Light Bearers' bank, can you not instil into their little minds that they are God's children, and that all they have belongs first of all to Him and is to be used in His service?

The Superintendent of the Cradle Roll has an office full of possibilities and great with responsibility, though I fear that some do not realize it. The *ideal* Superintendents will have every baby in the parish enrolled in the Cradle Roll, they will make the baby a connecting link between the home and the church, they will know when baby's birthday



comes and will remember it in some way, if only by a call on that day; and, of *course*, they would never let a year pass without a Rally Day—for what event for the whole year is more delightful, aside from its educational value. Alas! We all fall short of our ideals, but we are better for striving after them. "A man's reach should exceed his grasp, Or what's a Heaven for?" So, dear sisters, let me urge upon you a greater earnestness in this work than ever before. Will you give to your Secretary your prayerful sympathy, that together we may work for the upbuilding of Christ's Kingdom on earth? If I can help you in any way, write to me, I shall be glad to answer all letters.

The study lamp is burning dim, so Good-night, and in the words of Tiny Tim, "God bless us all."

LAURA E., HARTLEY,

*South Portland, Me.*

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#### CRADLE ROLL NOTES AND REPORTS

Your Secretary is glad to have received some Rally Day reports and hopes that next year there may be more. "Let us attempt great things for God," this year, and "expect great things of God." Wouldn't you like to see the number of Cradle Rolls doubled? Will you help to do it?

All HELPER readers will, I'm sure, join with us in wishing a long life and a happy one to our new Cradle Roll baby—Lenora Hunter Mitchell.

Have you any new ideas or suggestions for a Rally Day program? If so, please pass them on to your Secretary that they may be used for the general good.

State Secretaries can greatly assist the General Secretary if when resigning they will send her the name and address of their successor.

A generous contribution has been received from little Dorothy Chase, of Kibbie, Mich.

Some one suggests that those who have no babies of their own might pay the enrollment fee for some little one who would not otherwise be enrolled, and see that some pennies find their way, each year, into the little bank. A few have done this; won't some one else follow the good example?

May 23, 1906, Horton, Kansas. Held a Cradle Roll reception in the C. E. room of Free Baptist church. Had a short program consisting of recitations, readings and music. A collection of \$1.00 was taken,

lunch was served. One new member was received, making six in all. There were nineteen present, counting the babies. All had a pleasant hour. Closed with short prayer.

CORA O. BYERS, Sup't.

The Hickory Grove, Kansas, Cradle Roll of Little Light Bearers held a Rally in June. The children had a short program, after which refreshments were served. The mite boxes being opened, were found to contain \$2.25. This C. R. has fourteen members.

MRS. MELISSA MCGREGOR, Sup't.

The Rally of the Cradle Roll connected with the Chelmsford St. (Lowell, Mass.) church was a very pleasant occasion. Out of a membership of twenty-seven, twenty-one were present. The exercises were opened with prayer by the pastor, followed by songs and recitations by members of the Roll. After refreshments were served the object of the Cradle Roll was presented and new members solicited. Some responded. One feature of the program was the presentation of mounted pictures of the "Cradle Roll children," to ten of the members who had finished five years in the Roll.

(MRS.) MAUD WEST KENYON, Sup't.

Summit, Kansas. Held a Rally in May, 1906. A short program was given. Two deaths have occurred during the year. Floyd Leroy Stockton and Lemoine F. Abbey, both had been members from birth. The membership of this C. R. is twenty. Amount raised \$4.60.

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(MRS.) N. L. ABBEY, Sup't.

The Advanced Light Bearers and the Cradle Roll of Little Light Bearers, of South Danville, N. H., held a Rally together at the vestry on Sept. 28. The afternoon was perfect and the little folks came in good numbers. The program consisted of graduating exercises, two being graduated into the A. L. B's. and of the exercise, "Mother Goose and Her Family as Mission Workers," which the children thoroughly enjoyed. Ice cream and cakes were served. The amount from the mite-boxes was \$6.97.

West Falmouth, Me.—The C. R. of L. L. B. met in the Free Baptist church Aug. 7, 1906. After an organ voluntary, we listened to Scripture reading. Prayer was offered by Mrs. Kelley. The roll was then called and fourteen out of thirty-eight members responded to their

names. The program used was "Mother Goose and Her Family as Mission Workers." A solo was sung by Miss Irma Pelton, also a duet by Mrs. Kelley and Mrs. Pratt. A pretty selection, "Little Light Bearers," was read. The little graduates then marched in led by an A. L. B. and a C. R. child carrying banners. A five minutes talk to the mothers was given by the pastor. Just a few days before our Rally, our hearts were saddened by the loss of one of our babies, Forest Edward Knight.

(MISS) MINNIE PEARSON, Sup't.

The South Portland C. R. held a reception in the vestry on the afternoon of June 30, 1906. Rugs, rocking-chairs, pictures, flowers and toys made the room very attractive. "Mother Goose and Her Mission Family" was given by the older members, ably assisted by Mrs. J. F. Coombs of Portland, who took the part of Mother Goose; her pleasing presence and the original remarks which she interspersed between the verses given by the children added a great deal to the attractiveness of the program. Light refreshments were served and the mite-boxes were opened and found to contain \$4.77.

(MRS.) HENRY HIGGINS, Sup't.

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### STORER COLLEGE

BY CORALIE FRANKLIN COOK.

Among the many agencies that have been at work for the uplift of the colored people, during these fast flying years of freedom, none have been more helpful to communities and to individuals than the schools. To this happy rule Storer College has been no exception, for her influence is far reaching and permanent.

Where are her graduates and what are they doing? There is hardly a county in the state of West Virginia, where one or more may not be found, engaged, with few exceptions, in the work or the profession for which their school training prepared them. In Jefferson county, where the school is located, our graduates teach all of the colored schools, pastor many of the churches, cultivate some of the best farms and preside over many of the thriftiest homes that are in the County.

A recent conversation with the educated wife of a bishop of the Methodist church, whose home is in the state of Georgia, brought from her this statement: "I am sorry to say it but many of the prettiest and nicest looking girls among us are not ashamed to let it be known that

they are the mistresses of white men." Among all the colored people whom I have known in Jefferson County, I have known but one such case, unless it was one that had its beginning during the days of slavery. I do not claim that this one particular case is the only one that exists, but no other has ever come under my observation. Was this always so, or is it a changed condition? Most decidedly it is a changed condition, brought about by Christian teaching and by—shall we say, too—the holy rights which God meant every woman should have to possess her own body. It is reasonable to assume that this clearer moral atmosphere has spread over a much larger area than Jefferson County and that many homes in many sections have come into a new life under its revivifying influence.

Standing in the Assembly room of Anthony Hall, one day last year, I looked into the young, eager faces of girls and boys who had come from *homes*. Almost without an exception they were representatives of families, and in a gratifying number of cases, of families where one or perhaps both parents had been students in Storer. One of our veteran teachers called attention to this fact and remarked, with deep significance, how impossible such an assemblage would have been in the early days of her teaching. Surely it is fitting that the readers of the *HELPER* should rejoice in this. This is the work of the Woman's Missionary Society. How abundantly our Father hath blessed it! Generations to come shall be benefited by it. Black womanhood stripped from the degradation in which bondage clothed it, wears the new garment of self-reverence, and wherever one woman so clothed makes her abiding place, there may be found the most powerful influence for the making of a race.

Through a niece who was one of its members I seem to have been brought into rather close touch with the class of 1906 and it has been most interesting to observe how eagerly its members began reaching out after some niche to fill in the world's work. They face a situation far more serious than they themselves comprehend—a situation where it were, indeed, a pity were they wiser, for if they had a full realization of the subtle, pitiless agencies that are marshalled to block their progress and discredit even their good intentions, their eagerness would be chilled to the death. For once, youth and inexperience prove a saving grace and, as should be the privilege of the aspiring everywhere, they set out bravely in search of employment. They must find places as teachers, or drop back into the domestic service to which their antecedents have been



for so many generations confined, or venture the doubtful experiment of going into some sort of business. One girl writes to Mary, "Nothing in sight yet. I hate to sit down on father for another year, but it looks as if I may have to."

Another comes in to announce: "I've got a school. It's in old Virginia, but it's right on the railroad."

After various applications and as many disappointments, Mary herself secures a school in a far-away town in the Southwestern part of the State on the Kentucky border line. It is a mining town and the young face grows suddenly grave as we detail her prospective hardships, but her determination never wavers and in a few weeks she is writing us that our forecastings were wondrously correct, but winds up by saying she can bear the new burdens and *she hopes to do some good*.

A few more weeks go by and then one day comes a messenger boy with one of those awful yellow envelopes and we know that Mary is ill, very ill. She has fallen a victim to typhoid fever, and ah! what anxious days and nights we spend until we know that the precious young life will be spared, and we have her with us once more to nurse back to health. She was busy learning during those brief weeks of absence. Almost unconsciously she had begun to grapple with the situation which sooner or later puzzles if it does not paralyze everybody who essays in any way to lend a hand to the work of upbuilding the colored people.

For the first time, perhaps, in her life she is brought in contact with people of her own race who seem content to remain at the bottom of society, and yet she finds in the woman with whom she has boarded a sort of Saint Indefatigable, whose gentleness and goodness would adorn any woman of any race, no matter how high her station. Race prejudice is so rampant that persons of color are refused the rent of a hearse to convey their dead to a last resting-place, but from the Southern gentleman who was her physician, and the white teachers of the public schools she received many Christian courtesies during her illness. Strange and inconsistent thing this race prejudice is; and cautiously must the young teacher tread who would not fan its fierce flames. More than one student of Storer College has had the tact and Christian grace to meet and disarm the many-headed monster, and I am strong in the belief that this class of 1906 is to furnish others of the same ilk,—others who, while they barter not one iota of self-respect or race loyalty, will by their heroic struggle for better things, compel "the door of opportunity" to open yet a little wider.

One of the two boys of the class has entered the Howard University Medical school, a school that has graduated some very successful and able practitioners. We are glad to note that he is a regular attendant upon the vesper service on Sunday and to invite him to visit us when

he feels a bit lonely. It is in this wise that these young people are disposing of themselves, and so Storer harvests from her seed-planting.

During my vacation days at Harper's Ferry, last summer, a number of under graduates who were at work there, also challenged attention. Here is a young man who brings our supply of milk, night and morning. He is always in a pleasant humor, even when the cows have wandered to the river and made him hours late. He delights to ask questions about colored men and women in the great world outside, of whom he has read or heard. Here is a lad who appears daily with notebook and pencil to take an order for vegetables raised in the College gardens. He is so in earnest and expatiates so eloquently upon the excellence of his wares that it is small wonder he rarely leaves without an order.

Each boarding-house has its quota of these student workers and they seem self-respecting, industrious individuals, reflecting credit upon the school in that they do well the tasks to which they have set themselves.

What better work could any of us find to do than, year by year, to labor to increase the usefulness of Storer College? If some small self-denial gives one of these girls a more comfortable bed, or one of these boys a better room, it may well be counted a privilege, rather than a sacrifice, to deny one's self to that end.

*(To be Concluded.)*

## In Memoriam

One by one they heard the message,  
Spoken loud or whispered low;  
One by one their radiant faces  
Answered with a heavenly glow.

Some with hair grown white in service,  
Some with locks just tinged with gray,  
One and all with work well finished  
Gladly hailed eternal day.

One by one they crossed the portal  
Leading to the life immortal.  
"Under the scepter or under the rod  
They pressed and have gained thee, O City of God."

—Mary A. Davis.

Mrs. Mary J. Copp, Somerville, Mass., February 4, 1906.

Mrs. Mary J. Ulmer, North Sullivan, Maine, June, 1906.

Mrs. Edna F. Bradbury, Saco, Maine, July 10, 1906.

Mrs. Annie Andrews Eggleston, Hillsdale, Mich., Nov. 19, 1906.

Mrs. Minnie Pomeroy Benedict, South Litchfield, Mich., Dec. 1, 1906.

Mrs. Alice Parkyn Hulce, Spring Valley, Ill., Dec. 11, 1906.

Mrs. Jennie R. Smith, Litchfield, Maine, Dec. 25, 1906.

NOTE—When a member of an Auxiliary passes on, it is fitting that her name, place of residence and date of death should appear under "In Memoriam." Resolutions and obituaries are not printed in THE HELPER.



*work*, but everything was as smooth and pleasant as possible. I do not see how it would be possible for the same number of people, of the same definiteness of character, to do the same work with less friction. It was splendid, and I think we all sang the Doxology from truly grateful hearts when it was over. The new method of work thro sub-committees, appointed for a year, requires a good deal of machinery, but I think it will be satisfactory as soon as we are accustomed to it. Indeed, it has been eminently so already. There are one or more women in every sub-committee; the one on Zenana and Bible work is all women, and the one on Orphans and Orphanages has only one man. The changes in work that seemed to us best are these: On Miss Scott's going home. I am to take the Widows' Home and use it both for widows and for patients needing a place to stay. Mrs. Burkholder takes Sinclair Orphanage, and Miss Dawson takes Bible and Zenana work, for which she is eminently fitted. Miss Barnes is to go to Santipore. I am planning to go to Santipore every two weeks for the next three months to do medical work and give it a fair trial to see if it is worth while establishing a branch dispensary there."

It was a great pleasure to receive the following holiday greeting from one of our native workers in Balasore, "Dear Friend:—I thank the Lord that He has His servant in the land of living and place of hope to convey cordially your Indian sisters' Christmas and New Year's Greetings to you and to those of your countrymen who have been ever alive to the good cause of Christ in India. May thy country awake the more in the New Year to the cry for the 'Light' of the myriad of souls groping through the dark and dreary valley of shadow of death. Yours in His service, An Indian Brother."

Miss Barnes arrived in Balasore the first day of December and received a warm welcome from friends, both white and brown. After unpacking her many boxes from America and packing her personal belongings in Balasore, she will go to Santipore which is to be her home and "Station." She had a beautiful voyage across the Atlantic, a pleasant week in London, where she especially enjoyed the visit to Westminster Abbey, struck hot weather at Port Said where she wrote, "We are wearing our thinnest attire and sleeping on deck at night." Of her fellow passengers, one was a sweet Christian going to New Zealand, one a missionary to Ceylon and one to South India.



On her return to Balasore from her home furlough to Australia, Miss Dawson wrote, "It was a great pleasure to find that everything had gone on so well during my absence, and dear Dr. Shirley instead of being run down, as I feared she would be, is very much better than ever before at this time of the year. The many prayers offered up for her have had an abundant answer."

Miss Coombs writes from Midnapore, December 6. "When the Hindu widow, Horipriya—who was an assistant teacher in a girls' school—became a Christian, that school had to be closed because of the intense feeling created among the Hindus of that neighborhood. Now Horipriya goes with Jessie, the Zenana teacher, whose pupils had so increased as to make it almost impossible for her to get around to them all in her allotted time. Yesterday morning a Zenana woman patient came to the Dispensary and Dr. Mary called me in to see her. At first I did not recognize her, but soon found it was the woman who lived in the house where the school used to be held on the veranda, and with whom Horipriya was a great favorite. She was earnestly asking about her and the tears came to her eyes and her voice choked as she asked: 'Has she utterly forgotten me?' We answered that Horipriya often spoke of her and wondered how she was getting on and who did the little things for her that she used to do. We called Horipriya, who was delighted to see her, and they had a long, earnest conversation. Horipriya has adapted herself very quickly to the ways of a Christian household and seems happy in her new life. She is very bright and original and would be an interesting person for some one to support now that she is a Zenana teacher."

Dr. Bacheler writes, "Mrs. Oxrieder is getting along nicely; gaining strength all the time," and Miss Coombs, "Now that the cold season is here I'm feeling like another person." All unite in speaking of the "perfect weather." We are glad and thankful for their respite from the heat, and we close our eyes to see—in imagination—our workers going on their daily rounds in the Far East, while we, in this bit of the Western World, are shut in by a wild snow storm.

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#### LETTER FROM MRS. PHILLIPPS

Dear Old HELPER:—

From your earliest infancy, what bright messages of cheer for women you have borne on your white wings, as you have flown this side

and that side of "many waters." From Somersworth you flew away with something long prayed for, but it was only a foreshadowing of a Christian wedding, in a heathen city 11,000 miles away. How, even now, the peals of those sweetly solemn wedding bells, ring out over all the seas, and their blessed purpose to women comes echoing back from the grand old Himalayas, "One in Him," "One in Him."

Yes, dear Sisters, that new Indian committee marks a new era for Free Baptist women. What a blessed object lesson is that Band selected by God, to usher in the glad services of men and women together in the highest council of our beloved mission!

Indiaward, turn your eyes now, you who have cried so long for woman's womanly power and presence in places where it has so long been needed. There they are, men and women praying, planning, deciding, ruling and reigning together. There is the "Equal Suffrage" you endorsed at your last annual meeting so heartily. Read Mr. Griffin's account of it in the Dec. 6th *Star* in his Yearly meeting report. Mrs. Burkholder writes, "Union has become a fact here, and all are delighted."

Those who wandered with us forty years in the wilderness have all left the field except Mrs. Phillips and Mrs. Burkholder, who have been permitted to enter the promised land, where there's no "taxation without representation." Does the recollection of the long years, when they sat outside and wondered when the committee doors would open wide for them, lend a charm commensurate to the long days of waiting?

Do the dear old workers, "Mother" Hills and Mrs. Hayes and hosts of others from the heavenly home, say, "At last they are One, now what victories will be won?"

Dear old HELPER—no longer old—renew thy youth. Proclaim the gladdest tidings earth knows, "One in Him"—the "Common Brotherhood"—the evangelization of the world.

Dear Toilers in the whole vineyard now, with your "well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things," there comes a proportionately intense call for more prayer, more intercessory foreign missionaries here, more auxiliaries, more reaching every member of the church and congregation, till systematic giving is fully established, and each man, woman and child gives what he can regularly and heartily. You, with your skill, patience and love, will stand by the pastors and lead the churches to grasp this marvelous opportunity, that is ours today, in India and at home.

MARY R. PHILLIPS.

216 E. Ave., Pawtucket, R. I.

## TREASURER'S NOTES

December brought the welcome news from India that the Committee of the Whole has been organized. In a personal letter Dr. Shirley Smith gave an interesting account of the method of organization, including standing committees. Dr. Smith is always calm, never exaggerates; so it was a strong word for her to use when she spoke of the spirit that animated the work of organizing the committee as "splendid." Her account made your treasurer genuinely happy; by that I mean I did not try to be happy for I was spontaneously so!

I do not see why our India Mission should not now enter upon a new era of prosperity, as the wisdom of all the missionaries can be directly brought to bear on all the field. But the degree of success in India will depend, in part, upon the support given at home. Money and prayers are needed. Shall we not, as women, pray for money for the whole work, as we have prayed, with such blessed results, for the part for which, in the past, we were entirely responsible? The burden of desire, on the part of your treasurer is: That God will open a way for us as a Woman's Missionary Society, to help in making full remittances, without debt, possible. Will not many of us unitedly commit this to our Heavenly Father in the Quiet Hour? An opportunity for larger service is now given us, and if we "rise to the occasion," by sincere desire to help, with concentrated attention to God's will in the matter, I believe we shall witness splendid results at home and in the field. Read between the lines, dear fellow workers, and know that there is a good deal more meant than can be put into these Treasurer's Notes. Only let us *desire* great things of God in our India work, and *expect* them.

Already I have sent the first quarter's remittance to the treasurer of General Conference. This means that, by vote of our Board I sent the salaries in full, of the following missionaries: Miss Coombs, Miss Butts, Dr. Bachelder, Miss Barnes, Dr. Smith, Miss Scott, Miss Dawson and Miss Bromvetch. A considerable part of these salaries were drawn from general funds. In addition I sent all money contributed for the quarter, ending November 30, for the different departments which have been supported by the Woman's Missionary Society, which include Sinclair Orphanage, Kindergarten work at Balasore, Zenanas, schools and Bible women. Of course you wish to know the result. Well, the result was satisfactory considering the fact that the quarter is one when receipts are small, and yet the receipts for these departments were less than the ap-

appropriations—not quite \$100 less. Surely we want the contributions for these different departments to equal the appropriations before the year closes. Those needing most attention are Town and Primary schools, at Midnapore, Day schools at Balasore, dispensaries in both places and Bible and Zenena women. I find it is going to be very hard to meet these different appropriations in full, by gifts from auxiliaries and friends for special support of schools, etc. So I am going to propose a *Contingent Fund*, from which your treasurer can draw to supply any department where there is a lack, at home or abroad. So, any one who wishes to have their gifts go to this fund, for the purpose of supplying deficiencies in any department, will give it to the Contingent Fund. Very often I receive money which the giver directs shall be used wherever it is most needed. In such cases I shall put it in the Contingent Fund. Still, I look longingly for the big fund, from some one who would only give the income of their contributions to any cause.

I want to say that I sympathize with those who wish large gifts, as well as small, to go directly to the work, but I feel sure God has use of Permanent Funds, when given by persons whose choice lies in giving for income use only. For instance: Our Cristy Fund, given by a man who would only give for a Permanent Fund, is a continuous blessing to Storer College, as the income supports four teachers. Who shall say that is not blessing the world as much in the “long run” as it would have blessed it had it been immediately expended. God piles up many things in the earth for man’s need. May not reserve forces be needed everywhere? More money in any way God wants us to have it, is my prayer.

Late in November I wrote a number of letters soliciting shares or subscribers, for the MISSIONARY HELPER. I have received a few replies. In each case help has been given and I hope I shall get still more of the same kind of answers. Will not others do this kind of work? Mrs. Emeline Burlingame Cheney, now in California, has recently contributed \$10 for Sinclair Cottage, at Storer College. Prof. McDonald has told us the need of enlarging this cottage. Will not others make contributions? It will cost about \$1200; the W. M. S. has pledged the last \$300. Has not some one a few hundred dollars for this object, lying around loose! Mrs. C. C. Page of N. H. has contributed \$25 to that Contingent Fund, because of the great need in India. Mrs. Griffin of Connecticut never forgets missions in her Christmas giving, though she seems to be an exception to the general rule in our Society.



Miss L. C. Coombs reports a new Zenana teacher at Midnapore; her name is Horipriya. Miss Coombs says she is a "converted widow" and "very bright and original." Would not some one like to support her at \$25 a year? If so, please correspond with me.

The second quarter of our financial year closes February 28. Please make your remittances as large as possible. May every appropriation be fully met and our next remittance to General Conference treasury cheer the hearts of our workers in India.

I am writing these notes on New Year's day; I wish you all a Happy New Year, and whole year. I suspect our real joy in living will depend upon our degree of receptivity to all that is best in *all* we do. What better resolution can we have than to make it the business of life to commit *all* our ways to God, assured He will direct *all* our steps, and bring the best things to pass.

LAURA A. DEMERITTE, Treasurer.

*Ocean Park, Me.*

(All money orders should be made payable at Dover, N. H.)

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#### TAKE NOTE

Your General Subscription Agent is desirous that full credit be given each one who is contributing toward the support of THE MISSIONARY HELPER, either by the payment of Three Dollar a Year "Shares," or by the Pledge of Five Subscribers for Three Years.

In order that an accurate account be kept it is absolutely necessary that certain conditions be observed. All who have taken Three Dollar "Shares" are expected to continue the same until *they send notice* to the Subscription Agent that they wish to be released from further payment. All who are responsible for five subscriptions a year for three years, should, when sending money or names that are to be credited in a "Pledge," give the name of the person who made the pledge. These suggestions apply whether the names and money are sent all at one time or at different times. Many local Agents include the pledges in whole or in part in their remittances. Will such Agents kindly state whose pledge is being met, and whose subscriptions are to be paid by the remittance, and if one or more of these names is to be substituted for a name now on the list, give the name or names that are to be discontinued with the postoffice address of each.

We again suggest the desirability of each local Agent keeping a duplicate list, of all names sent each year to the General Subscription Agent, and in sending the revised list compare it with the list of the previous year and report all desired changes.

We want to keep the subscription list in as perfect condition as possible and so solicit the co-operation of every one who sends a communication to this office.

Care should be taken to give the same name for the same individual each year; in asking for a change of address give the old as well as the new address; give full address necessary for the HELPER to reach the subscriber, as Mrs. or Miss, full name, street and number, rural route, town and state.

Write distinctly names of persons and places.

Years of experience emphasize the necessity of calling attention to these details which are so frequently overlooked, but which if attended to would result in better service and greater satisfaction to all concerned.

Yours for the best service,

ELLA H. ANDREWS.

*Providence, R. I.*

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#### GOOD NEWS FROM STORER

(Extract from President McDonald's Report.)

The school year which ended May 31st was the most satisfactory of those which I have passed at Storer. There was 17 per cent. more girls and 35 per cent. more boys in school than there was one year ago. The dormitories were full and if all had come who wrote stating their intention to enter we would certainly have been unable to accommodate them. As it was, for a time three girls were in one room. The students who are now coming to us are generally better prepared than heretofore. This is a very satisfactory evidence of better teaching in the public schools. In the elevation of the character and quality of such work, Storer has played no small part. We cannot supply enough teachers to meet the demand. And doubtless all our girl graduates could go into good homes tomorrow if they wished to do so. There is no doubt but that the tide of public sentiment is turning favorably to the college. During the past few years substantial changes in our courses, some improvements about the buildings and grounds, increase in the number of the faculty and small but continuous growth in equipment have together restored to Storer the confidence of the public and our patronage and good done are increasing.

# Helps for Monthly Meetings

"With knowledge to supply the fuel, the Word and Spirit to add the spark, and prayer to fan the flame, missionary fires will be kindled, and souls will be set ablaze with holy zeal."



## TOPICS FOR 1906-1907

October—Roll-call and Membership.

November—The Island World:

1. The Society, Hervey, Astral and Pearl Islands.

December— 2. Samoa, Tonga and Micronesia.

January— 3. The Hawaiian Islands.

February—Prayer and Praise.

March—Our Missions at Home.

April— 4. Fiji, The New Hebrides and Melanesia.

May—Thank-Offering.

June— 5. New Zealand, New Guinea and Malaysia.

July— 6. The Philippines.

August—Missionary Field Day.

September—Native Christians, Their Work and Gifts.

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### MARCH—Our Missions at Home

Ours is the seedtime: God alone  
Beholds the end of what is sown;  
Beyond our vision weak and dim  
The harvest time is hid with him.

—Whittier.

### Suggestive Program

SINGING—"America."

RESPONSIVE SERVICE—"Go Work Today in my Vineyard:"

"I gave My life for thee,  
My precious blood I shed,  
That thou might'st ransomed be,  
And quickened from the dead.  
I gave, I gave My life for thee,  
What hast thou given for Me?"

LEADER—Lovest thou Me?

SOCIETY—*Lord, Thou knowest that I love Thee.*

LEADER—Go work to-day in My vineyard.

SOCIETY—*And they with one consent began to make excuse—"Lord, I would gladly obey Thy command, but I do not know how. I realize the need, but I lack the wisdom. I pray Thee have me excused."*

LEADER—If any man of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given.

SOCIETY—*O my Lord, I am not eloquent, I am slow of speech and of a slow tongue.*

LEADER—Who hath made man's mouth? Have not I, the Lord? Now, therefore, go, and I will teach thee what thou shalt say.

SOCIETY—*But Lord, my household cares are great, I have not the time. My sewing and my reading, my art work, my music, and my social duties absorb all my time and strength. When these are done there is no room for aught else.*

LEADER—Martha, thou art cumbered with much serving, and careful and troubled about many things. But one thing is needful; choose that good part which shall not be taken from thee.

SOCIETY—*Lord, I feel I have some talent, but I am afraid if I undertake the work I shall need to give up some pleasure and make some sacrifice.*

LEADER—Whosoever doth not bear his cross, and come after Me, cannot be My disciple.

SOCIETY—*I would gladly serve Thee, dear Lord, in this way, but I am not competent or capable; I have no talent.*

LEADER—What is that in thy hand? Now, therefore, go, and I will be with thee. Thy God shall supply all thy need according to His riches in glory, by Christ Jesus.

SOCIETY—*But Lord, I am timid. I shrink from publicity and lack courage.*

LEADER—He giveth power to the faint, and to them that have no might He increaseth strength.

SOCIETY—*Lord, I would gladly serve Thee, but for this thorn in the flesh. Thou knowest it, and I am afraid.*

LEADER—Fear thou not; for I am with thee; be not dismayed; for I the Lord Thy God will hold thy right hand, saying unto thee: Fear not; I will help thee.

SOCIETY—*Lord, what wilt Thou have me to do?*

LEADER—Go work to-day in My vineyard.



SING—"Let none hear you idly saying,  
 'There is nothing I can do.'  
 While the souls of men are dying,  
 And the Master calls for you.  
 Take the task He gives you gladly,  
 Let His work your pleasure be;  
 Answer quickly when He calleth,  
 'Here am I, send me, send me.' "

—*W. F. M. S. Presbyterian Church.*

PRAYER.

ROLL CALL—Respond with items of interest about any Mission work in this country. City Missions, work for sailors, lumbermen; work among the Indians, Freedmen, Alaskans; College Settlement work, Sunshine; give immigration statistics to call attention to the appalling problem of the "Incoming Millions," as well as to this door of opportunity.

STORER COLLEGE. PRESENT CONDITIONS—(Heretofore we have spent considerable time on the beginnings and history of Storer. Let us devote this month to a thorough study of what our school is today, and what it needs today. It will be worth while; will give a fresh impetus to our work, and make us glad and grateful to be connected with it. Topics relating to the several departments and workers should be previously assigned to auxiliary members. Refer to May, 1906, *HELPER*, page 143, closing paragraph, to close meeting; August, page 228; September, page 260, using illustrations; November, page 332; December, page 365-8; also to article and items in this number, and further material to appear in March.)

QUIZ.

PRAYER for our work and workers at Storer.

SINGING—"Battle Hymn of the Republic."

NOTE—Those who desire can obtain leaflets, at one cent each, of Mrs. Chapman, on the history of Storer College; a few biographical sketches of workers; also leaflets about Father Manning and the Bible School at Cairo.

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Live for the good that you can do, and you will some day recognize the truth, that that is all there is in life worth living for.—*Scottish Reformer.*

THE MISSIONARY HELPER BRANCH  
OF THE  
**International Sunshine Society**

Have you had a kindness shown?

Pass it on.

'Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

ALL letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 593 Bedford Avenue, Brooklyn, N. Y., president of this branch.



Mrs. W. J. Malvern gave a beautiful pair of bed shoes and stamps for sending out the same. Through her influence the Auxiliary of Gonic, N. H., remembered a number of our shut-in members. The Missionary Society of Poland, N. Y., through Mrs. Kate V. Sprague, sent a large package of very dainty articles which have all been passed on to cheer others.

Mrs. Clara A. Ricker sent in the names of twenty-four from Lisbon Falls, Maine, whom she had caught in the act of scattering sunshine, and said they must be enrolled as HELPER members. They have already given stamps and helped by writing good cheer letters. Through Mrs. Lulu Carton of Holly, N. Y., a Missionary Society and Study Class of children became interested in our work, and sent a large express package of gifts to be passed on.

The W. M. S. of Carolina, R. I., gave \$1.00, and their treasurer, Mrs. Ida M. Brown, gave papers and cards to one of our city institutions.

Mary E. Avery and her Sunday School Class of New Hampton, N. H., sent in a large number of Xmas bags.

Mrs. Asenath P. Wentworth gave \$1.25 and also subscribed for clubbing offer No. 6. This good reading will be passed on.

Mrs. Mary L. Tinkham remembered us again with a gift of \$2.00.

Two beautiful books and twenty-four cents in stamps from Miss Anna F. Dearborn. Package of pretty cards and stamps from Miss Julia F. Blanchard.

Mrs. Minnie B. Thomas of California gave \$5.00 "in memory of our little boy in heaven," to be used to cheer unfortunate children.

Mrs. Benj. Rhoads sent a book, cards, and silk mat.

Cards and postage stamps from Mrs. A. Thompson White of North Dakota. Another "mite" of \$1.00 from Mrs. C. N. Brown.

Motto cards and yeast cake labels from Miss Lela M. Pickett. Fifty cents and a centre piece from two of our juniors, Edna and Doris Folsom. Souvenir post cards, stamped ready for mailing, from Miss Eva F. Buker. Twenty-five cents from Mrs. Cornelia S. Sayler. A package of Xmas cheer from Mrs. D. Shoat; \$2.00 from Mrs. E. O. Hines who has helped us before.

Cards and stamps from Mrs. Nettie Fowler. One of our Minnesota members sent a gift for a child and fifty cents in money. Mrs. Harriet Jenkins helped as usual in our holiday work.

Mrs. L. A. Lerner is scattering sunshine in many ways and gave twenty-five cents.

Mrs. Mary Parker sent in a number of nicely made bags.

Mrs. J. C. Marshall, cards and thirty cents in stamps. Mrs. E. N. Wheeler, fifty cents in stamps. Mrs. J. G. Smith sent in a package of sunshine; a twelve year old boy, Archie Bowles, sent two of the articles, and has been enrolled as one of our juniors.

Mrs. N. W. Whitcomb, fifty cents and six motto cards, also fifty cents from Mr. and Mrs. E. D. Wade. Mrs. G. F. Dodge, \$1.00 for postage and fifty cents for gold I. S. S. pin. Mrs. Lucy E. Hodgdon, a number of souvenir cards and leaflets. Mrs. A. P. Stearns, forty cents for sunshine postage. Mrs. Sarah A. Fisher, \$1.00 for holiday cheer. Mrs. F. A. Warner, silk pieces and pretty neck ribbon. Mrs. L. J. Rideout, cards, postals and fifty cents.

Lack of space prevents all the reports appearing this month, but they will be published in the March number.

# Practical Christian Living

"The day is coming when no one will be called a Christian unless he lives for humanity as Jesus lived. A new life is stirring in the hearts and minds of men and women today. It is a new vision of Christ."



## OUR QUIET HOUR

(10 A. M.)

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### IN TOUCH WITH CHRIST

I was alone in my study this afternoon meditating on the Holiest, and the grandeur of His loving kindness overcame me like some new, unheard-of revelation. Through all struggles and conflicts when least realized, He has been close at hand, in the rush of work, in the bleak dullness of over-wearied hours, in times of energetic aspiration, and when bound down in the depths too, He has been near,—accepting my poor praises, or remaining patient under the slowness of my recognition.

I seem to know him well; but what is *He Himself* like? I thought I knew him once; it was but the hem of His robe that I had touched then. I have since seen a stalwart nobility and a tenderness of penetrative sympathy in some Christian characters which has gone beyond all of which I had imagined Him to be capable. Strange to say that, after the historic life, and Calvary! But I mean, as a present-day CHRIST, as realized in our every-day life. All ideas of that present-day CHRIST have had to expand, from new inrushings of His loving kindness until, knowing more about Him, one seems to know less and less of what His own infinite Personality must be like.

We speak of Him with reverent familiarity when we pray. Could we speak to Him at all if we were to see the exceeding glory of His person? No faculty that we now possess but would be paralyzed were the full vision to be granted, the vision of the *Presence* that is really before us all the time! I do not wonder that John the Seer fell at His feet as one dead. And was the *full* glory of the infinite CHRIST revealed before him then?

Yet, thank GOD, we have had some vision of CHRIST. We do know something of Him personally. And what would we be willing to ex-

chance that for? Our arithmetic is not equal to that sum! For CHRIST, the CHRIST Who shone through the lives of some dear ones departed, and Who is the radiance of all that makes our heart-home, is our very life, our all in all. And what would we exchange that for?

It is easier to work out some lesser subject, to fix the attention upon things seen, to recall the outer events of the day. But *there*, around them all, is the enfolding presence, claiming a fuller recognition. Here in this room is the familiar furniture, but in the invisible space *He stands*, whose presence makes heaven heaven, and would fain make the world of men one great home-circle. It is not empty air around. There is that Something which one feels to be here, that Someone Who has listened to all our thoughts and *felt* our every emotion of joy or sorrow, Who has planned all the good that has ever come to us and has preserved us from evils that looked pleasant or repellent. He is watching us now with a fixed gaze of untold tenderness.

He bids us call Him "Friend." Can we frame such a word? I used to once, but He was not measured then, and not realized in the glory of His being. I have not measured Him since, but I have heard that He is the King of Glory! I know He is. And what does *that* mean? It gathers up all the splendors that the mind has ever pictured, and extends far beyond until all thought is lost in a dazzling blaze. And dare I call the King of Glory "Friend"? Dare you? Yet we essay to utter the word, like little children overcome with shyness. We try and whisper: "My Friend the LORD JESUS." The sound of our voices seems strange to us. Are we indeed allowed to say *that*? We whisper it again all wonderingly, and something steals into our souls—a warmth, a permission, a *response*! It is as though he uttered back to our inner consciousness: "My friend." Can that be so?

It is not lack of faith which makes us hesitate to take it all in. It is the exceeding majesty of a privilege too vast for the mind to grasp. Imagination almost shudders to picture it forth. It passeth all understanding. Yet we know it to be even so. And something inexpressible enwraps our souls;—it is that love which is deeper than our direst needs and higher than all things noble. CHRIST is ours and we are His. We whisper that to ourselves over and over again; the whisper becomes a quiet strain of melody and rises to a swelling symphony, as of mighty chords struck by the minstrels of eternity, until all that is within us is



swept along on a great tidal wave of adoration. For we know that the CHRIST we adore is He Who loved us and gave Himself for us.....

And He tells us that by our prayers we may draw other lives unto Him and cities and nations toward Him. 'Thank God, we *may* pray for our kith and kin, our friends and all we know, for our own land and for other lands daily, and *never without result*. What a majestic outlet for all the Love He pours into our lives!

—*The Chinese Recorder.*

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### THE ADVANCEMENT OF COLORED WOMEN

There could be no better time than the present, when the race problem is so acute in the South, to read thoughtfully what Mrs. Booker T. Washington has to say concerning the advancement of the women of her race. The following words are from an address delivered by the wife of the man—Booker T. Washington—who has done and is doing so much for the best interests of his people, and who is himself one of the best illustrations of what education and opportunity do for the colored people:

"There are 2,600,000 adult women illiterates in this country," says a recent Southern writer. To be sure, this does not mean that all of these women—mothers of our boasted American civilization—are Americans of color, but it does signify that a very large majority of this number belong to what some people call the "child" race. As long as this state of things exists, there will be sore need of help in the form of time, strength, patience. I say patience, because I sometimes fear that many people who were at one time interested in the education of colored people have grown impatient. They do not regard the strides made by us as sufficiently rapid. They want to see us do in thirty or forty years what the rest of the people of our country have taken hundreds of years to do. They imagine that we ought to be more capable than other races, and why? Simply because they do not stop to think of what we have had, and still have, and will have, for years and years, to overcome.

My interest is in the race at large,—men, women and children,—for all must somehow pull up together; but I speak especially for that part of the race to which I belong,—the woman, the mother,—the one who more than any other is held accountable for the rearing, the honest development of the child, the citizen, the father; the mother of the coming generations, the mother living in these days when more is expected of us, and ought to be.

There are 8,840,789 colored Americans in our country, and 4,447,568 of this number are females. These women live in all parts of the country, all the way from Maine to Mississippi, on plantations, in the smaller towns, in our great cities. Many of these are intelligent, many more are ignorant. Some are well off in this world's goods, some are exceedingly destitute, even beyond your conception. Last spring I came upon a woman about fifty years of age. She seemed much older. She had been struggling with the care of a consumptive daughter, who had just died, leaving three small children for the grandmother to care for. This woman lived in a small, open, "mud daubed" cabin, with no windows at all. She had no furnishings except her two beds and a few things to cook with. The children were all too small to be of the least help. The woman had a cow which she had sold for a coffin. She worked every day, when she had the strength, for fifty cents. Out of this she paid her rent, a dollar a month, fed and clothed these children and herself and a deaf and dumb son. I met this woman the last of June. She said: "Mrs. Washington, I get along very well, but I wish I had a biscuit. I have not had one since Christmas." To my query: "What have you had yesterday and today?" she answered: "I have had some sweet potatoes." This story of hungering for a piece of flour bread went straight to me. But back to my sentence unfinished. Some of these women are good, just as pure and true as any woman can be, despite the fact that a woman could write in one of our reputable journals and declare that she cannot conceive of such a thing as a virtuous colored woman. But, alas! some of these women of my race are bad. They are only human.

We can make no proposition which will hold absolutely good of these and many essentially different groups of colored American women. It is a task which I shall not undertake. A task to which Burke referred when he said no man can indict a whole race of people. We cannot find the average colored woman any more than we can find the average woman in other races. The most any student will be able to do will be to estimate the size of the various groups of colored women. This is not even sufficient. The influence, efficiency, significance of one superior woman's life may be of far more value than that of a dozen drudges, and hence the statistical method could not do justice to this very human problem. Statistics negate individuality.

The census each year brings to us information that testifies to the gain in the life and activities of the colored population and of colored women especially. In the last census 1,095,774 colored youths attended our schools over the country; 586,767 were young women; 27,858 women as against 28,268 men were enrolled in school from two to three months; 160,231 women as against 136,028 men attended school from four to five

months; and 227,546 women as against 187,173 men attended school six months and more. These figures only bring to our minds the already established truth that girls attend school more continuously than boys.

There are a hundred public high schools for colored young people. The census shows the enrolment of 3,659 girls as against 2,974 boys in elementary grades; and in secondary grades 3,933 girls, 1,634 boys. In these schools, 154 girls were enrolled in the business course, 792 in the classical course, 1,098 girls in the scientific course. In the industrial training courses there were 709 girls and 550 boys; 501 girls graduated and 177 boys finished in 1900 and 1901 from the high school course proper.

In the secondary and higher schools of the race there were 13,306 women and 9,587 boys in the elementary grades; 7,383 women and 6,164 men in the secondary grades; 740 women and 2,339 men in the collegiate course. In secondary and higher schools there were 17,138 colored students receiving the industrial training, of whom 11,012 were women.

These young people in black have not accomplished these results on "flowery beds of ease." The men and women of the older generations, the mothers and fathers of yesterday, have not been able to give them the home lessons necessary to the quickest development. They have, by the sweat of their own brows, aided by the great hearts of the North, helped themselves to get the education and the standing which they now have in many communities of our country. Many of our young women have worked their way through the schools, working during the summer in cotton-fields with their parents; doing laundry work with their mothers; sewing for the neighborhood; doing domestic work for others, or teaching the ordinary country schools. More careful training at home would have done much to better fit these young people to meet the great questions confronting them in their life's service.

Our schools are increasing every year, and the number of trained colored women is steadily and surely growing larger, and just in proportion as the women who have had the advantages of time and money and heritage come up, so shall we also come up. We want our friends to trust us; to stand by us yet a little longer; to feel that we shall by our work for others of all races, in part, at least, repay them for their efforts for us.

There is next the question whether the young colored woman coming out from the school shall be able to maintain in her life the ideals she has conceived from her school and her teachers. She does this by building up in the communities where she lives a society of her own; by getting together small groups of women and girls and trying to bring these up to see the light as she has been led to see it. If one should take the time to go into the homes of these women, whether single or married, he would find broadening of the family circle, tasty furnishings, order, cleanliness, softer and nicer manners of the younger children, a more tender regard for parents, a stricter idea of social duties and obligations

in the home. You may not weary of an illustration. Some years ago a young colored girl was living in a small Southern town. Her mother and five children lived in a house with a big room and a kitchen. This girl could not, would not, be satisfied. She finished the little town school course, was examined, taught a country school for two years, saved enough money to go off to school. By the aid of friends she was graduated. Her first thought was her home, her mother, her brothers and sisters. She began to teach in winter and dressmake in the spring and summer. She finally purchased a piece of land, and put upon it a good, substantial house of five rooms. A garden was made, a flower-yard was kept in order—in short, a home was created. Today the old mother still lives; she—the daughter—still works. The brothers and sisters are all men and women who have followed the example of this older sister. Who can doubt the influence of such a woman? And, right here, I wish that our friends would take the time to see some of these homes. No one has the right to judge of a people by what he sees on the corners of streets or at railroad stations. We find the best of other races at home, in schools, in places of business, in churches—so with all races.

Many people make the claim that the young women do not use their education for others. They are not willing to come into a house and run the kitchen even after they have had the science which makes the work less a drudgery. They are not anxious to take charge of a nursery in a home even after they have learned the kindergarten lullabies which are the delight of the children. But can you not see that one reaches a far greater number of others by going into a district and having classes in cooking of twelve and fifteen throughout the day than she does by confining herself to one small kitchen? And is it not natural for her to long for this bigger and broader field of usefulness? And so it is with the nursery, the laundry, and other professions.

By the intelligent manipulation of steam power today, the three days' journey of ten years ago between the North and the far South has been shortened to forty-eight hours. If, through the disadvantages of the past, we have made a start that is telling for the general advancement of our womankind, through the efforts of the workers of today, we shall soon reach the goal. For the mothers of the race trained to meet the responsibilities of home and family ties; with the children forging the links that combine the education of heart, mind and hand; with thousands of the race maintaining comfortable homes of culture and refinement, we shall have faith in the possibilities of a people that have come up through hard trials.

The advancement of the women of the black race of America is assured. By the tremendous educative influences of the twentieth century, an epoch will soon be reached in the history of the black race of America that will be marked by the advancement of its women to the highest plane, and a consequent uplift of the masses of an outcast people.—*Home Mission Echoes.*



# Juniors



## LITTLE STRANGERS

Little stranger children,  
With your great, dark eyes,  
Knowing not the glory  
Of Christ's Paradise;

Dusky little pilgrims,  
With unsandaled feet;  
Must you travel quite alone  
Through life's toil and heat;

Hearken, gracious Father,  
In Thy love and might,  
Lift their wee, dark faces  
Up into Thy sight.

Saviour of the children,  
When their small feet stray,  
Lead them back unto Thyself,  
In Thy tender way,  
—*Exchange.*

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### Junior Program

"A Cruise in the Island World."

(Chapter IV. "Great Heart of New Guinea.")

MEMORY VERSE: Joshua 1: 9.

SINGING—"Good Tidings." (Missionary Songs and Hymns for Children.)

RESPONSIVE READING—"Jesus Our Salvation:"—

LEADER—"And all flesh shall know that I the Lord am thy Saviour."

RESPONSE—"We have seen and do testify that the Father sent the Son to be the Saviour of the world."

LEADER—"Being made perfect, he became the author of eternal salvation unto all them that obey him."

RESPONSE—"For the Son of man is come to seek and to save that which is lost."

LEADER—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

RESPONSE—"Thou shalt call his name Jesus: for he shall save his people from their sins."

ALL—"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

PRAYER by Superintendent, followed by singing of Lord's Prayer by all standing. (Missionary Songs.)

MAP EXERCISE AND PICTURES.

THE LESSON—"Great Heart of New Guinea." The lesson may be divided into six or seven parts to be read by the older boys and girls, followed by questions. Write the questions on slips of paper; number them; pass them around on a tray, and have each Junior take one. Call for the questions by number. If the one holding that number cannot answer, ask anyone, or all, to answer.

TELL THE STORY OF "Another Missionary Child."

SINGING—"All the World is Coming." (Missionary Songs.)

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#### ANOTHER MISSIONARY CHILD

(From a personal letter from Dr. Mary Bacheler.)

We were charmed with the letters, in the November HELPER, from the missionary children, and I wished that the Oxrieders had sent in a contribution in behalf of their little boy, Raymond, who is bright and dear and just at the age when he says something interesting almost every day. He is named Raymond Burkholder Oxrieder. When he first made Mrs. Burkholder's acquaintance he persisted in calling her Mrs. Burkholder Oxrieder, not understanding why the last name should be omitted.

While they were at Chandipore, he saw the moon several nights at different stages of fullness. When it was small, he said, "See, Mother, the moon is broken!" And when it was larger he thought it had been mended. He is a dear, helpful child and while down there at the seashore he wanted to "help" his mother, who was not well, into the house every time she went in to eat. The way he did it was to wrap himself around her knees as far as his little arms would go. She has grown so light that Mr. Oxrieder has no difficulty in carrying her, and one day Raymond insisted that he would carry her into the house!

One item of special interest about the new house has been the stairs and all the missionary guests that have been there lately have been shown the stairs and have commented on their progress—or lack of it! Raymond caught the idea, and whenever anyone came in, he felt that the honors of the house had not been properly attended to unless they were taken into the hall and shown the stairs. Sometimes it was funny for he showed them to the wrong people.

His mother teaches him Bible verses and talks to him about them. Among other things she has talked to him about the Ten Commandments and he knew there was one about the Sabbath. He liked to hear her repeat them all. The cadence of the words seemed to appeal to him. One week he got very much interested in the garden and wanted to be out with the "mahlee." Sunday intervened, but his interest continued and his mother had to reason with him a long time. She asked him if he forgot what the Bible said about it. He replied that he did not *want* to know, he did not *want* to listen and he did not *want* to hear about that. During the week, when she called him for his Bible lesson, he asked suspiciously, "Are you going to talk to me about the Sunday verse?"

He has learned some nursery rhymes and his rendering of them reminds one sometimes of the Irishman who, while in the potato field, made the poem:

"The rich they ride in chaises,  
And the poor they walk, be Jabes!"

But when he came to repeat it to his master he got it:

"The rich they ride in chaises,  
And the poor, be Jabes, they can walk!"

Raymond is a very interesting child, brought up so that he is a pleasure to other people as well as his parents. You know what I mean, don't you? Some children are their father's and mother's pets and playthings, but are an annoyance to other people.

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#### WHY?

"Brother," said Ruth to Teddy, one day,  
As the children were out in the yard at play,  
"I don't see how the little plants know  
They should send their leaves up and their roots below."  
"How do you know," he scornfully said,  
"You should stand on your feet and not on your head?"

—*Harriet Goodrich Martin.*

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*A Visible Work for Children to Do.*—A Children's Branch of the North India Bible Society has been formed. Its contributions in 1904 paid for printing 16,000 copies of the Gospel of John. Every child now has an intense interest in the fruit of circulating those little Gospels.

# Contributions

## F. B. WOMAN'S MISSIONARY SOCIETY

### Receipts for December, 1906

#### MAINE

Bridgewater S S, 3 sh, Miss Barnes sal'y . . .	\$ 12 00
Canlon Aux, 1 sh, Miss Coombs sal'y . . .	5 00
Lisbon Aux, for Miss Coombs sal'y . . .	7 00
Ocean Park, L A DeMeritte, Christmas Of. for Con Fund, \$3; Aux dues, \$1 . . .	4 00
Wells Branch Aux, ½ H M; ½ Miss Coombs	20 00
W Gardiner by Flora Spear for Miss Coombs . . . . .	1 00

#### NEW HAMPSHIRE

Bristol, Child S O . . . . .	\$ 12 50
Centre Sandwich Aux, gen wk . . . . .	8 00
Franklin, Mrs C C Page for Contingent Fund and Life Membership . . . . .	25 00
Franklin S S Primary Dpt, 1 sh, Miss Barnes sal'y . . . . .	4 30
Gonic, Lizzie H Howe, S O . . . . .	25 00
Hampton, Pearl Seekers, \$8; Aux Storer, \$5; gen wk, \$7 . . . . .	20 00
Jackson Aux . . . . .	5 25
New Hampton Aux, Miss Butts . . . . .	5 00

#### VERMONT

Enosburg Falls, W M S. for Dr Smith . . .	\$ 6 00
Orange Co Asso, for Dr Smith . . . . .	7 00
W Topsham Ch, for Dr Smith . . . . .	10 50

#### MASSACHUSETTS

Boston, Miss Sarah A Perkins for Miss HELPER . . . . .	\$ 3 00
Lowell, Chelmsford St Aux for Bible Wom Ramoni at Mid . . . . .	6 25
Wakefield, Mrs I Martin for MISS HELPER	5 00

#### CONNECTICUT

Durham, Mrs O P Griffin, Christmas Of. Bible Wom . . . . .	\$ 5 00
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#### NEW YORK

Fabins, Mrs A S D Bates for Con Fund . . .	\$ 1 00
Poland, C R of L L Bearers, T O . . . . .	6 30
W Oneonta, F B Miss Soc'y for zenana teacher Pulmoni at Mid . . . . .	15 00

#### ILLINOIS

Uniontown, F B M S, Mem Fees . . . . .	\$ 15 00
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#### MICHIGAN

Algansee, special for Western wk . . . . .	\$ 1 00
Brownsville, special for Western wk . . . .	1 00

Cook's Prairie Aux H M on L M, Mrs Electa Wright, Homer, Mich . . . . .	1 25
Calhoun & No Branch Q M, W M S, Coll, Gen Fund . . . . .	3 66
Fairfield, special for Western wk . . . .	1 00
Litchfield Aux, H M, Dr B & Storer, \$1 each . . . . .	3 00
No Reading, special for Western wk . . .	1 00
Onsted, for Miss Barnes . . . . .	4 00
W Cambria, special for Western wk . . . .	1 00

#### MINNESOTA

Winnebago, Q M, W M S, for Hindu School at Bal . . . . .	\$ 5 00
Winnebago City Aux, H & F M . . . . .	13 26

#### IOWA

Central City, S S for Miss Barnes . . . .	\$ 4 00
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#### NEBRASKA

Weeping Water, Mrs Lucy S Root . . . .	\$ 1 00
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#### SOUTH DAKOTA

Sioux Falls, S S for Beraj . . . . .	\$ 1 25
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#### CALIFORNIA

Hollywood, Mrs E B Cheney for Sin Cottage, S C . . . . .	\$ 10 00
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#### CANADA

Ottawa, Amanda S Hudson for Dorcas Smith Wid Home Bal . . . . .	\$ 5 00
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#### MISCELLANEOUS

Int Moulton Fund for Inc Fund, \$5; Con Fund, \$15 . . . . .	\$ 20 00
Income for Inc Fund . . . . .	13 16
Income for Inc Fund . . . . .	25 00
Income for Inc Fund . . . . .	25 00
Income for Miss Work . . . . .	9 72

Total . . . . . \$383 40

NOTE—Thank Offerings of the Hills H & F M Soc'y, of Dover, N H, constitute the following Life Members: Mrs C G Wilson, Miss A Belle Wilson, Mrs Martha Ward Demeritt and Miss Alice M Sim

LAURA A. DEMERITTE, Treas.

Ocean Park, Me.

Per. EDYTH R. PORTER. Asst. Treas.

### FORM OF BEQUEST

I give and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the State of Maine.